

# CHRISTIAN SECRETARY.

PUBLISHED BY PHILEMON CANFIELD, CENTRAL ROW, HARTFORD, FOR THE CONNECTICUT BAPTIST CONVENTION.

"WHAT THOU SEEST, WRITE—AND SEND UNTO THE—CHURCHES."

GURDON ROBINS, EDITOR.

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## CONDITIONS.

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For the Christian Secretary.

## CHARACTERISTICS.—NO. I.

Mr. Editor,

Sir, I have long been satisfied, that there must be some natural, and tangible cause, for the peculiar views and conduct, exhibited in the lives of some men, who, while we are constrained charitably to hope, they are on the whole the friends of God, yet pursue a course so eccentric, that we are sometimes led to tremble for the result, and at others, even to "stand in doubt of them."

In my reflections, I have been led to conclude, that as early impressions exert a powerful influence on the views and conduct of men, in regard to temporal things; so it is, that analogous to this, the young convert to Christianity may, and often does receive such impressions from the peculiar circumstances connected with his conversion to God, or his "new birth," and early religious associations, as may give a cast, to his whole religious course.

For instance,

A, had always been insensible to the claims of religion upon his heart, until he heard a devoted missionary of the cross preach to him "Jesus & the resurrection." Under this mean of grace, his mind was arrested, his conscience alarmed—his sins revived, and he was slain, by the law, and made alive by Christ. As his early associations in religion were with the missionaries and the missionary cause, and as he finds these associations consonant with the testimony of the scriptures, his determined, and unwavering co-operation in the missionary cause is secured. And while he loves the stated ministrations of the gospel at home, and prays and labours and contributes of his substance for the maintenance of them; at the same time his heart expands with benevolent desires after the extension of the Gospel to others who are still in darkness, and his language is, "for Zion's sake I will not rest, and for Jerusalem's sake I will not hold my peace, until the righteousness thereof go forth as brightness, and the salvation thereof as a lamp that burneth." While he is permitted to enjoy the precious institutions of religion at home, he is ready to engage with all his heart in the combined exertions of the church, for the wide diffusion of these blessings among the children of men.

B had arrived to the age of manhood. During his youth he had been the subject of faithful religious instruction; but through the native pride and naughtiness of his heart, he had disregarded it all. He had already witnessed a number of revivals of religion, and seen the effects of divine grace in bowing the hearts of many. But, unaffected himself, he had pronounced it all a delusion—the work of fanaticism. Again the spirit descends, "like the rain on meadows newly mown." Sinners around are convinced of sin, but B remains unmoved, except by the malice of his heart—Led on by this fiend-like spirit, he organizes an association of men of his own cast, with the avowed object of showing that the scriptures are an imposture, and the work now in progress, a deception. This association hold their meetings, of which B becomes an infatuated leader. In the midst of his blasphemies against the Son of God, and his blind hostility to the work of God's Spirit, he is like Saul of Tarsus, arrested by the grace of that Jesus whose name and cause he is persecuting, and whose power he is vainly attempting to resist. Death stricken, he falls to the earth—Demonstrations of a present Deity "make him terribly afraid"—"The arrows of the Almighty stick fast to his soul"—He beholds that he is impotent and vile, and deserving the damnation of hell. The Holy Spirit has now taken the work of "glorifying Jesus" into his own hands—"He reproves of sin—of righteousness, and of Judgment"—and trembling over the pit of eternal destruction the rebel cries out in

anguish, "who art thou Lord?" He learns that it is Jesus whom he is persecuting, that demands his unconditional surrender. The opposition of his heart to holiness is slain—He "abhors himself, and repents in dust and ashes," while by faith he is enabled to behold the God man who hung on Calvary, and bled, and groaned, and died, that he might live. He ventures on his grace—accepts the pardon so freely offered, and rejoices in the forgiving mercy of that Saviour, whose blood till now, he had trampled under foot.

With a conversion similar to this, as it was without the use of the ordinary external means which God has established in his Church—Paul was prepared immediately after his baptism to go forward and preach the Gospel to others, and to urge on the Church the duty of combining her energies to carry forward the work of salvation. But not so with B. Instead of considering his conversion an extraordinary case, out of the common course of God's operations, he sets up his own conversion, taken in connexion, with the circumstances under which it was wrought by the immediate hand of God, without human instrumentality, as a standard for others. Hence, leaving the light shed on this subject from the holy scriptures—he is ready to say, God will in his own time call in his elect. The Church have little or nothing to do in this matter—human associations, and human means, are useless, and even sinful; and those who resort to them in the form of *Missionary Tracts, and Bible Societies, and Sabbath Schools*, and the various combinations of the friends of truth to enlighten and save mankind, are guilty of an attempt to rob Christ of his glory, in the conversion of sinners, and an arrogant assumption of that power which belongs to God only.

Satan taking the advantage of the remaining corruptions of his heart—puffs him up with spiritual pride, and self-importance, while he loudly extols the grace of God, at the expense of his wisdom in ordaining the means for the spread of the Gospel.

B, leaves out of the account the example of the great apostle to the Gentiles, in his ardour and zeal, and continual sacrifices of personal ease, that he might be instrumental of propagating the gospel. He does not seem to recollect the wisdom and assiduity with which he inculcated on his Corinthian and Philippian brethren especially, the grace of liberality toward the cause of Christ; and how, even the apostle himself was sustained by the contributions of other Churches while he first preached the gospel at Corinth. But making a wrong use of, & deducing wrong inferences from the circumstances of his own conversion, he has become very nearly an Antinomian in principle and practice, and the deadly influence of his preaching and example is severely felt in the Churches of God.

Should any, who sustain the character of B, see the above, I would in the spirit of meekness, pray them to read, and ponder on the 12th chapter of Corinthians, and my prayer is, that they may be led into all truth.

To be continued.

For the Christian Secretary.

## ANNIVERSARIES OF ASSOCIATIONS.

No. 2.

The Associations in Connecticut having transferred much of their pecuniary business to the State Convention, are now at liberty to devote a greater portion of their annual sessions to devotional exercises, and thus endeavour to render them a more efficient means of spiritual benefit to all who attend them.

With the hope of aiding the accomplishment of so desirable an object, I submit, for the consideration of the Associations, the following suggestions.

Is it not important that the churches should remember their dependence on God for every blessing? That Paul may plant, Apollos may water, but God only giveth the increase? and that, therefore, some time should be spent in prayer in behalf of the delegates appointed by each Church, at the time of their appointment?

Should not the letters of the churches be as short as possible: intended chiefly as a certificate of the appointment of the delegates; and an account of the increase or diminution of members, the remarkable occurrences in the church during the past year, and the present state of religion? Should they not be entirely free from dissertations, long or short upon doctrinal and practical subjects?

If revivals of religion or other interesting circumstances have taken place in any Church, would it not increase the in-

terest of the occasion by affording the delegates from that church an opportunity to follow the reading of their letter by verbal remarks, mentioning particularly remarkable instances of conviction or conversion?

Would it not be well, during the reading of the letters, as their contents might justify, and at other periods of the session, for the Moderator to call upon different ministers and lay brethren to offer an address or exhortation? And might we not expect solemn and interesting results if those addresses were directed to some specific object? For instance, one might address the Church with which the Association were holding their session, another, the impenitent sinners of the congregation; another, the ministers present, &c. &c. These exercises might be solemnized by frequent prayers, and enlivened by singing occasionally, a verse or two of some appropriate hymn.

All votes should be passed with as little debate as possible. If, then, the discussion of any question seem liable to involve much difference of opinion, would it not be beneficial to refer the subject immediately, to a judicious committee?

Harmony being the strength of any associated body, this grace should be cultivated, in a special manner, in these meetings, and the only laudable strife which can be justified, is to excel in keeping the "unity of the spirit in the bond of peace," and building up the kingdom of Christ. It is a meeting of brethren, designed to promote brotherly love and fellowship, and the welfare of immortal souls.

Our fathers were not favoured with so many facilities of communicating religious instruction in the form of essays to the churches as we possess: they had but few periodical Magazines, and no religious papers; hence originated, in a great measure, the practice of appending a "Circular Letter" to the "Minutes" of the session. But this necessity is now superseded by the variety of means which divine Providence has put into our hands. Therefore, would it not be an advantageous improvement, to abolish the insertion of a Circular Letter, and substitute an Annual Report on the state of the churches, and of the exercises and nature of the session? One Association in the State has already adopted this plan.

But while the Association is thus labouring, the churches represented should not forget their brethren whom they have delegated to perform these important duties. As the Associations usually spend a part of two days with the church where they meet, I think the evening, or a part of the first afternoon of the session should be consecrated to prayer by the churches at home, that the divine blessing might accompany the labours of the delegates. If it is inconvenient to hold a general prayer meeting in each church, little companies residing at convenient distances might, nevertheless, meet and pray; and I have no doubt, that great and good effects will speedily follow.

How refreshing might it prove to the churches, if, in the course of the following Lord's day, the delegates should make a verbal report of the session, in the place of worship!

I am satisfied that quarterly meetings of the Associations, intended exclusively for devotional exercises, have been, and could still be wonderfully calculated to revive their drooping graces; and I believe God would bless them as means of converting sinners.

ALA PAPYRIA.

For the Christian Secretary.

## THE AFFLICTED BELIEVER CONSOLATED.

"If thou hadst been here my brother had not died."—John 11, 12.

So spake Martha, the sister of Lazarus to her compassionate Lord and Master. Little did she yet know of the purposes of divine mercy towards the family, which were about to be manifested in the sequel of this trial. The trial was sharp, for Lazarus was an only, and an affectionate brother. On his councils and protection the two orphan sisters, Mary and Martha had been wont with confidence to rely,—but now their brother is dead. That countenance which so lately beamed intelligence, and caused their hearts, to rejoice, is now changed in death—and that tongue whose music so lately cheered their domestic circle, is now silent in the grave. But this trial was necessary, and no more ever than the compassionate Saviour knew was indispensable. Christ had been much in this family, and their affection was mutual—Yet still, He, with his omniscient eye doubtless saw in these sisters, notwithstanding all their piety, too little spirituality—too much that sa-

voured of the earth. They had lived & walked so far, by sight—They must now learn the necessary but trying lesson, of living by faith. Jesus knew that his time was near, when he must be separated from them; and it was according to his plan of wisdom and goodness to prepare them to meet this event with christian fortitude and patience, and faith, and hope. In order to accomplish this, he permits Lazarus to sicken and die; which event presented him with an opportunity of shewing to this dear family, and to all his disciples, and to the world, while he should raise him from the dead by the energy of his own voice that he possessed the power of life and of death, and kept in his own possession the keys of hell and of the grave. And lest there should be some pretext on which his enemies might raise suspicions relative to this wonderful deed; and charge him with fraud in this matter; as well as to try the graces of these his friends, he remained at a distance from the scene of suffering, until Lazarus is dead and entombed four days, although he well knew all the anxieties of the family, and was touched with a sympathy for their sorrows. Let the humble Christian, who is walking in darkness and sees no light in regard to God's providential dispensations, trust in the Lord, and stay himself in the God of his salvation; remembering, that He knows the way that they take, and when they are sufficiently tried, they shall come forth as Gold purified.

With the weeping family, Jesus visits the grave of their departed friend—His sorrows mingle with theirs. Divine compassion touches his heart, while he affectionately reminds them, "said I not unto thee, only believe, and thou shalt see the glory of God?" O how important and how precious a grace is faith? Thus saying, at his command, Lazarus comes forth from the slumbers of the tomb, and is restored to their astonished, humbled, and joyful friends.

Here then was presented additional ground for confidence to this dear family, who had so often entertained the Saviour at their friendly board. By this they were assured that although he should soon leave them, yet agreeably to his promise, he was able to provide for them "mansions in his father's house" whenever he should call them to lay down their bodies in the dust, and their spirits should return to God who gave them.

Thus Christian, thy Saviour has some design in view by every trial which thou art called to endure. And to thee the Saviour says as he did to Mary and Martha, "only believe and thou shalt (yet) see the glory of God" promoted whilst thy spirit is sanctified, and thy soul prepared to enjoy further manifestations of the divine benevolence.

Although the Saviour may seem to remain at a distance, during the sharpness of thy conflicts, yet his eye is ever over the righteous, and his ear is ever open to their cry. He never leaves or forsakes those who put their trust in him, but like as a father pitieth his children, so the Lord pitieth them that fear him, and he will show them his covenant mercy.

B.—

From the Columbian Star.

Dr. Carey's letter to Elder Joseph Maylin, Pentecost, near Philadelphia, dated Serampore, Jan. 7th, 1828.

My dear Brother Maylin, It is with no small pleasure that I received a letter from you, and find from it that you are still in sufficient health to continue engaged in the work of the Lord. That work is the most important work in which a human being can be employed, and the effects proposed to be accomplished thereby, the greatest that can be imagined, being nothing else than the reconciliation of lost sinners to God, the removal of the obloquy universally cast on the name of our Redeemer, and upon the whole general government of God by man's voluntary choosing the ways of sin, in preference to his commands, and remaining in a state of condemnation and ruin, rather than take refuge in the death of our Lord Jesus Christ.—The work of the ministry not only has for its object the salvation of individual sinners and the removal of the calumny thrown on the Divine government, but it aims at the universal destruction of all that opposes the character and government of God, the universal publication of free salvation through Christ, and the universal establishment of his kingdom through the whole earth. This great work is now going forward, and has made a progress already, such as might fill the mind of every one with pleasure and confidence, who has like me, seen the amazing events which have taken place within the last forty years. Still,

however, so much remains to be done, that we can only view what we see as a small shower preceding a great and fertilizing rain, or as the opening of the buds in spring, which presents the prospect of a fruitful season.

I have, unworthy as I am, and useless as I have been, been employed in the work of preaching the gospel for thirty-seven years; thirty-four of which I have spent in India, and now I see India presenting an aspect as different as possible from what it did when I first landed in it. I believe very little of the change in the circumstances of India, has arisen from my labours, but a change is evident on every part. The Gospel is not only preached, and in many instances received with delight among the natives at all the stations, from Hurdwar to Ceylon, but at all the military stations, particularly at Cawnpore, the place of your former residence in the province of Oud. And at many of the civil stations, it is sought after with eagerness, and heard with delight.

By our mutual friend, Mr. Blackie, I have the pleasure of sending you a copy of Martyn's Persian New Testament. I send you my own library copy, for I believe another is not to be obtained in India. I have also sent you several of the latest monthly numbers of a work, entitled, "The Friend of India," and two numbers of Periodical Accounts of the Serampore Mission, with the last Annual Report of the Calcutta Baptist Missionary Society, Auxiliary to the Baptist Missionary Society in England, formed in the year 1792.

I am, my dear Brother, very sincerely yours, WM. CAREY.

## INDISCRIMINATE PRAISES AND CENSURES OF MISSIONARIES.

The following letter ought to be read more than once by all the friends of missions. It contains sentiments highly creditable to the piety and good sense of its author, and which need to be much impressed on the minds of Christians. It is hoped that hereafter there will be less of the language of unqualified praise concerning missionaries, as though they were a superior order of beings, and more of earnest supplication that they may be preserved from the snares peculiar to their calling, and made eminently useful in the conversion of the heathen.

They ought indeed to be highly esteemed for their works' sake, and their hearts and hands ought to be sustained by the active, liberal, and prayerful co-operation of Christians at home; but unqualified encomiums on their characters and labours can neither be pleasing to God nor beneficial to them.

We want less of this, and more of a spirit of prayer, that by them the word of the Lord may have free course and be glorified.

The reflection is peculiarly gratifying, that a missionary who is deservedly beloved and respected has so fully entered his protest against the evil to which we have alluded. But it is time we introduce the communication itself.—Ch. Watchman.

Extract of a letter from the Rev. GEORGE D. BOARDMAN, Missionary in Burmah, to the Rev. DANIEL SHARP, of this city, dated Maulmein, Dec. 4, 1828.

REV. AND DEAR SIR,—From your communications lately received, we suppose that our missionary operations are watched at home with an eye of severe scrutiny. I do not regret it, as it will doubtless be attended with several important results. It will make all who are engaged in the missionary enterprise more circumspect, lest they give cause or pretext for the enemies to blaspheme. It will doubtless detect some humbling faults, either in missionaries themselves, or in those who direct their labours. And who that wishes to live as he ought, will be unwilling to have his faults pointed out? It may be painful, but it must be salutary. If the missionary edifice, which so many pious hands have been erecting for several years, should undergo a trial by fire, it will unquestionably appear that the foundation is good and imperishable;—and if somewhat of the wood, hay and stubble of the superstructure should be consumed, what true friend of Christ can regret it? Indeed, my dear Sir, I hope that this inquisitive scrupulosity will be to us all like a refiner's fire and as fuller's soap. Who can expect, that the missionary cause, (so far, I mean, as it is in human hands) should be found faultless. It is contrary to all which Scripture and experience teach us to expect. And who that truly loves the cause of God and truth will regret, that the precious is separated from the vile?

One important result of the present in-



vestigation, I hope and trust, will be to give to the public a more correct view of the real character of missionaries. There have been two classes of speakers and writers on this subject:—Those of one class have indulged themselves in profane ribaldry and calumny; hesitating not to attach the most sordid motives to all who are engaged in this cause;—while those of the other class have indulged in unbounded panegyric, setting forth, in the most glowing eloquence, the eminent devotedness, self-denial and holiness of missionaries,—and are unable to brook the idea that missionaries are poor sinners—men of like passions & subject to the same infirmities as others. I do not wish to disparage the character of missionaries; but I acknowledge a difficulty in determining which of these two classes of persons are most wide of truth and right. I wish the Christian public would praise the Redeemer more, and missionaries less. I honestly think much injury has been done by the encomiums which are so profusely heaped on missionaries. If those missionaries ever see those encomiums, they will assuredly be either mortified and grieved, or swelled with pride; and the former who read them, will entertain so high an opinion of missionaries as to think they can stand by their own strength. I wish, my dear Sir and Brother, that Christians would say much less about us, and pray for us the more,—remembering that we are compassed about with infirmities and sins, and have not those means of growth in grace which you have at home,—that one of our hardest labors is to subdue our sins, and become conformed to the image of the dear Redeemer. Our injured Saviour knows that we daily come short of his glory.

If the present state of things should lead the pious at home to convert their public praises of missionaries into secret prayers for their growth in grace, humility, deadness to the world, spirituality, and devotedness to the cause of the dear Redeemer, we should have no occasion to regret the result.

Our prospects seem to wear a brightening aspect. Many thanks for your letter of Dec. 29. I heartily rejoice with you in the outpouring of the Holy Spirit on the American churches. May the showers of grace extend this way.

Yours very sincerely,  
GEO. D. BOARDMAN.

DR. WM. CAREY.

Infidelity assumes various forms in its opposition to the cause of truth and righteousness. It has lately made its appearance in the form of a handbill, addressed to "Thinking Men," signed "Exploder." It vents much of its gall against the Sabbath; the American Bible Society; American Tract Society; American Sunday School Union; Missions; and in a word, almost every institution calculated to meliorate the condition of our species. Infidelity will gain nothing by sending this handbill to "thinking men," because its opposition to the Bible, to all religion, and to every thing calculated to bless the moral universe, is too distinctly seen.—Among other things, palpably wrong, in this non-descript handbill, we perceive an erroneous statement in relation to Dr. Wm. Carey, of Serampore, Hindoostan. He is represented as receiving six thousand dollars, for Missionary services, from the American Board of Commissioners for Foreign Missions. The truth of the case is, that Dr. Carey never received a cent from the above source. Some years ago, he did receive aid from the British Missionary Society in England; but he now receives nothing from that source. It is true that he receives \$6,000 per year; but it is from the Government for services rendered as President of Fort William College. Of this sum, however, the Dr. lays up nothing for himself. We were told last summer by Mr. Yates, a gentleman of high standing from Calcutta, that the Dr. was in the habit of casting the whole of his salary into the Mission, with the exception of a moderate support for his family; and that he, and his associates not only supported themselves, but about 12 mission stations besides. All candid men, will award the Dr. a place among the most disinterested of our race. He knows but little, and cares less, about worldly policy. He maintains himself, gives liberally to the cause of missions, and pursues with steady and unwearied application the great business of translating the sacred oracles. Infidelity may continue to rage and rave,—but all its efforts to stop the progress of truth are as powerless, and inefficient, as the struggling of a microscopic insect to lay in ruins the Fortress of Gibraltar.—*Bap. Reg.*

Similar attempts to the above are continually making by the false witnesses suborned by the "Father of lies" to destroy the reputation of the prominent friends of the Redeemer, and thereby to frustrate his purposes of mercy to a sinful world.

Satan, and his emissaries seem determined if possible to bring every thing down to their own level.—Hence we never hear complaints from this quarter, of the immense sums expended at Theatres, &c. but if the Church needs pecuniary aid to send the blessed Gospel with its eternal benefits abroad, then "Herod is troubled and all Jerusalem with him" and Hell is moved, and the "lying spirit" finds human lips ready to execute the drudgery of the Prince of darkness.

It must have been an ignorant spirit who

put the above lie afloat, for who does not know that Rev. Wm. Carey is a Baptist—while the American Board of Commissioners for Foreign Missions are Presbyterians, and that the two missions have no possible pecuniary connection?

From the *Columbian Star*.

The Rev. W. T. Brantly,  
DEAR SIR,—It will confer a favor on the Orthodox Quakers, and probably subvert the cause of truth if an exhibition be given of the horrid sentiments of Elias Hicks and his followers, accompanied with such remarks as may be deemed proper.

I send you herewith a weekly paper published by the Friends, in the last page of which you will find marked with pencil an Epitome of the new doctrines.

"We have heard a great deal said in our land (Ohio) about Elias Hicks' doctrine, but we have heard him for ourselves in several meetings of late, where he has come out plainer than I ever heard him before. At Purchase Quarter he said, in speaking of Christ, that he never made a Christian, nor had the power to do it, with a much more to the same import; and the day following, say 1st of 5th month, at the public meeting, after Rowland Green from Rhode Island, and Daniel Wood, from Indiana, had both spoken, and the latter very fully on the Divinity of Christ, quoting many scripture passages testifying that He was the true Messiah, our Redeemer, who died for us, and was now a mediator between us and our God, at which time there appeared to be great solemnity over the meeting. When he sat down, Elias Hicks arose, with saying, in accordance with the foregoing testimony, he felt it his duty further to state, that there was but the only one true God, who created all things, and we were to look to no other; that man needed no mediator between him and his God, neither would it be acceptable to the All Wise Being, but a displeasure, that we should look to any other source but him alone, saying, there was a great deal said about judgment after death, which was all an ignis fatuus, held out to terrify men, and cause them to bow to creeds and priestcraft. For his part he knew of no purgatory after death, but he went to judgment every day, and so did every other man and woman, and that there was no other day of judgment; all the heaven and hell there was, is in us—we received our rewards and punishments every day; our heaven and hell daily, and all he believed, we ever should. To prove it, he said, the drunkard would get his bottle and get drunk—this was his heaven—we saw him happy—he was then in heaven; and then he would, when he got sober, feel miserable; this was his hell, and if there was any heaven or hell hereafter, it was something we could know nothing about.

#### VALLEY TOWN.

Extract of a letter from Rev. Evan Jones, June 5, 1828.

I rejoice to say that our prospects are improving daily. Among the natives partly white, who speak English, and whites married into Indian families, and otherwise connected with them, many tokens for good have been manifested of late. At every preaching place some are under deep concern for their souls, and the number is increasing every meeting.

Two weeks ago, I baptized one female at Natley, (sixteen miles from this place,) and thus for the first time were those waters consecrated to the institution of the Redeemer, which for ages have been devoted to the abominations of heathenism. A great number of spectators was present, and a solemn impression appeared to be produced, while the nature and import of the ordinance was set before them, and the qualifications requisite to constitute a proper subject.

At another settlement, forty miles distant from the above, which a few months ago, was notorious for the dissolute character of its inhabitants, a marked revolution has taken place in the morality of the whole settlement. Several persons manifest deep anxiety on account of their sinful state, and two or three appear to have become the subjects of a hopeful change.

At three other places there are some persons greatly affected. May the Lord visit this sterile region with the fertilizing influence of his Holy Spirit.

We have lately opened a school at Natley, which I trust will be made a blessing to that settlement. The boarding school, at the Mission House, is full; and many of the pupils are making good progress. Our stock of clothing is, at present very low. Our dependence is, that the Lord will put it into the hearts of our good sisters to send us a supply. I suppose it is generally known that our pupils are clothed and lodged by the voluntary contributions of female benevolence.

*Columbian Star*.

#### THE PRESENCE OF GOD.

"You teach," said the Emperor Trajan to Rabbi Joshua, "that your God is every where, and boast that he resides among your nation. I should like to see him." "God's presence is indeed every where," replied Joshua, "but he cannot be seen; no mortal eye can behold his glory." The emperor insisted. "Well," said Joshua, "suppose we try to look first at one of his ambassadors?" The emperor con-

ceded. The Rabbi took him into the open air at noon day, and bid him look at the sun in its meridian splendour. "I cannot," said Trajan, "the light dazzles me." "Thou art unable," said Joshua, "to endure the light of one of his creatures, and canst thou expect to behold the resplendent glory of the Creator? Would not such a sight destroy you?"

The Baptist Mission Society of Virginia held its 15th annual meeting in Richmond, May 31. Rev. Robert B. Semple was chosen President, Rev. John Kerr, J. B. Taylor, Vice Presidents; Rev. Henry Kielling, Cor. Secretary; Mr. George Roper, Rec. Sec. and Mr. William Dabney, Treasurer. Rev. Robert B. Semple preached the introductory sermon, and the Report of the Board of Managers was read by the Rev. J. B. Taylor. Rev. J. Micon was appointed on a Mission to Maryland. Two hundred dollars were ordered to be transmitted to the Treasurer of the General Convention of the Baptist in U. S. The Rev. Eli Ball was appointed to continue his agency for the Society, in endeavouring to collect funds and in forming auxiliary societies. After receiving sundry donations from societies and individuals, and transacting other business, the meeting was adjourned. Rev. Robert B. Semple, and Rev. John Kerr were chosen as delegates to the next General Convention. The next annual meeting is to be held in Richmond, in the Second Baptist Meeting House, on the Saturday before the first Lord's-day in April next. The Rev. R. T. Daniel is to preach the introductory discourse, and in case of failure, Rev. Luther Rice.

*Christian Watchman*.

The Gospel in Calcutta.—It appears from a publication in the London Auxiliary Missionary Herald for June, 1827, that there are in Calcutta, seventeen Missionary Chapels under the direction of the Baptist Mission. The average attendance of hearers, is about 62 in each chapel; and in one month, a single Missionary preaching in these chapels, delivers the gospel to more than one thousand hearers. Other Missionaries in Calcutta and its vicinity are constantly preaching the same truths; and of course, the principles of the Christian religion may be considered as rapidly gaining the attention and the assent of the people. Although visible evidences of extraordinary conversions may not be numerous, yet it is believed a silent but powerful influence is undermining the idolatries of India, and that perseverance in the promulgation of revealed truth will in its influence resemble the effects to be produced and now producing by "the stone cut from the mountain without hands," of which Daniel in his day prophesied, with so much confidence in the superintending providence of God.

The Rev. DR. CHAPIN, of Waterville, Maine, has formally accepted the presidency of the COLUMBIAN COLLEGE, and is expected to enter upon the duties of his appointment early in the autumn.

*Columbian Star*.

A few weeks since we mentioned the immersion of the Rev. HUBBEL LOOMIS, who had for a considerable number of years been a Pedobaptist Minister in Connecticut. About three years since, Mr. Loomis published three Letters on Christian Baptism—1. The Mode of Baptism. 2. The Subjects of Baptism, containing some direct arguments in support of Infant Baptism. 3. Further arguments for Infant Baptism, &c. From his recent renunciation of his former opinions on these subjects, it may be fairly concluded that he believes he has obtained clearer and more scriptural views. We take occasion to make this statement, because we have lately understood that his book of letters, an 8vo. of 61 pages, has been recommended to the perusal of persons, who have entertained conscientious scruples of the propriety and scriptural authority of Infant Baptism. To those who may read these letters, we recommend a perusal also of Pengilly's Scripture Guide to Baptism.—*Ch. Watchman*.

#### PEACE.

GEN. WILKINSON'S OPINION OF WAR.  
"Let those parents who are now training their children for the military profession, let those misguided patriots, who are inculcating principles of education subversive of the foundations of the republic, look at this picture of distress, taken from the life of a youth in a strange land, far removed from friends and relations, co-mingled with the dying and the dead, himself wounded, helpless, and expiring with agony, and then should political considerations fail of effect, I hope the feelings of affection, and the obligations of humanity, may induce them to discountenance the pursuits of war, and save their offspring from the seduction of the plume and the sword, for the more solid and useful avocations of civil life; by which alone peace and virtue, and the republic, can be preserved and perpetuated. A dupe during my whole life, to the prejudices I now reprobate; I speak from experience, and discharge a conscientious duty, when I warn my country, of military enthusiasm, and the pride of arms; and against the arts and intrigues by which the yeomanry, the palladium of the republic, are depreciated, and standing armies and natives are encouraged. For what would it avail the citizens of the United States, if in a political frenzy, they should barter their rights and liberties for national renown?—And who would exchange the blessings of freedom, for the

repute of having eclipsed the whole human race in feats of valor and deeds of arms? This is a serious question! It affects the vital interests of every freeman; and the course of the government makes it proper and necessary, that these states should pause and reflect, before it be too late. We have escaped from one war with a crippled constitution; the next will probably destroy it; therefore let the motto of the state be—PEACE."

#### IRELAND.

British Reformation Society.—The British Society for promoting the Religious Principles of the Reformation, have stated in No. 2 of their Quarterly Extracts, that they have authorized the employment of thirteen Scripture Readers, at a salary of £20 each; and have distributed in various ways, upwards of 100,000 tracts, besides Bibles, Testaments, addresses to their Roman Catholic fellow-countrymen, and other smaller publications.

The authenticated statement of the number of converts up to September 30, 1827; Total, 2357. This number consists solely of adults who have publicly abjured the errors of Popery. The children of conformists are not included.

Roman Catholic Bishops.—This body, or at least a considerable number of them, have recently held a meeting in Dublin, for the purpose of establishing a periodical Magazine, to advocate the doctrines of the Church of Rome. How delightful it is to see such a system as Popery dragged to the light by its own sought advocates. We shall keep our eye upon this promised Magazine.

Instances of deplorable Bigotry.—A royal ordinance has lately been issued in Saxony, which forbids (under heavy penalty) any Saxon under twenty-one years of age, from changing his religion; and any one secretly professing a new faith, is to pay a large fine, and to be deprived of all his civil rights.

The Bishop of Basle, in a letter to his clergy, expressed his profound grief, that "the versions of the New Testament," which are forbidden by the Holy See, and "the *Heures Edifiantes*," are circulated; as they metamorphose the good Catholics into "a jumble of Biblical Christians, with nothing but their conscience, and the Holy Scriptures, so called, for their guide." The clergy are exhorted to destroy these pernicious books, and to permit the faithful to read no work which is not allowed by the Pope.

Protestantism advancing in Bohemia.—By a letter from Bohemia, it appears that the circulation of the Scriptures in that country is prohibited, and that in consequence many families are leaving the Romish church and embracing the Reformed doctrines, as they cannot reconcile to their consciences to continue in a church that denies the fullest liberty of perusing the Divine Record.

The British and Foreign Bible Society held its anniversary in London, in May, Lord GAMBRIER presiding. The receipts of the year amounted to \$300,000!—The Bibles distributed were 137,162; and Testaments 199,108—being 24,264 over the distribution of the preceding year. An edition of the Bible in the Turkish language had been printed.—The Rev. Mr. ALLEN, of Philadelphia, was present. There were 916,989 scholars educated in the English and Irish Sunday schools, last year. The London papers give accounts of similar encouragement offered to numerous other pious institutions.

Religions.—In Upper Canada there are said to be, beside the great number of Episcopalians, Catholics 40,000. Methodists 40,000, Presbyterians 25,000, Baptists a considerable number, besides Dunkards and Menonists.

#### COLUMBIAN COLLEGE.

MR. EDITOR,  
The promptitude with which subscribers for the relief of Columbian College, are coming to meet their liberal subscriptions, is highly honorable to the Christian profession, and affords me a pleasure which I cannot suppress. Punctuality is one of the most important duties of religion; and when duly observed, gives vivacity and efficacy to the co-operation of Christians. The degree of moral and religious feeling which it has been my privilege to witness on this afflicting subject, is a cheering proof of the interest which the denomination cherishes in the advancement of the Redeemer's kingdom, and the progress of every branch of knowledge which tends to promote the well being of mankind. Every Baptist church, (with one exception only to which I have made personal application, in seven different States, has promptly subscribed for the object. Thus have they, practically, and manfully repelled the charge, that "they are opposed to education;" and proved that their remonstrance is against the errors which are palmed upon the youthful mind, by the mismanagement of those who have had the control of the education of the youth of our country, and against the abuse of literary and scientific attainments, of which many have been guilty. They are opposed to a substitution of learning, for religion, of which, in days past, they have seen not a few instances, even in good old New England. They are willing science should be a hand-maid to religion but not mistress in the church. They are not disposed to impugn, or even impede the progress of any branch of truth. But they do protest against such a compound of truth and error as misguides the mind and embarrasses the interests of the kingdom of Christ. I have heretofore refrained from giving in any public Journal, an expression of the liberality manifested by the churches on this subject, by subscription, till I should witness a correspondent promptitude in payment, which was necessary to prove that they acted from principle and not temporary excitement. Indeed it was my uniform endeavour in my applications to avoid all excitement but such as undisguised and unexaggerated facts would produce. Having now from honorable specimens, satisfactory proof that the subscribers acted upon principle, I feel constrained to give this testimony to the noble Spirit which has been exhibited in a peculiar emergency. Although I intend at the close of my collections, to publish an entire list of subscriptions and donations, yet I beg leave to insert in your paper my receipts from May 24th to June 5th, (11 days) most of which sums were forwarded to me on very short notice.

Rec'd of Gerret Smith, Esq. Peterborough, \$50.00  
1st Baptist Church, Westmoreland, do  
hand of Rev. E. Green, 52.00  
Dea. Jonathan Olmstead, Hamilton, 50.00  
William Cobb, Lenox, hand of Rev. R. Powell, 50.00

Baptist Church, Brutus, hand of Rev. J. Twiss, 50.00  
Dea. Joseph Morse, New Berlin hand of Rev. D. Hascall, 50.00  
Rev. John Peck, Cazenovia, 50.00  
Dea. Squire Manro, Camillus, 50.00  
John Manro, hand of the former, 50.00  
Rev. John Blain, Madison, 50.00  
On subscription of Bap. ch. and Soc. Vernon, hand of Rev. N. N. Whiting, 52.00  
On subscriptions of Students in Bap. Lit. and Theological Seminary Hamilton, 49.00  
On subscription of Bap. ch. and friends, do, 50.00  
Rev. John J. Fulton, Sherburne, 5.00  
On subscription of 2d. Bap. ch. and Soc. Homer, hand of Rev. A. Bennett, 125.00  
On subscription of Bap. ch. Eaton, by Dr. Kendrick and Dea. Hatch, 15.00  
To the other subscribers I would say "and do likewise."

ELON GALUSHA, Agent.  
Whitesborough, June 10th, 1828.  
N. Y. Bap. Reg.

#### THE CHEROKEE INDIANS.

The following appeal (says the Philadelphia,) is from the pen of Mr. Gold, brother-in-law of Mr. Elias Boudriot, Editor of the Cherokee Phoenix. He is still in this city, promoting the interests of that paper, which has become exceedingly important as a medium for the circulation of the scriptures, and "hymns and spiritual songs" in the language of the nation; as also for the publishing of their statutes and other legislative resolves and proceedings. The gospel of Matthew is now in a course of publication in the syllabic characters, invented by Gussit, which will put into their possession the words of eternal life, at a period much earlier than that in which they can be furnished in any other manner by their infant press. The aid of the benevolent without their bounds, is much needed, not only to sustain this unprecedented enterprise, but that their printing establishment may be enlarged to meet the growing wants of the people. The members of the Church at Carmel, are anxious to have some portion at least, of the Scriptures, and also some Cherokee Tracts for immediate distribution. The native members of the church at Hightower, have united with them in the work of sending bibles, tracts, and hymn books to the dark towns north of them, as soon as they can be obtained. For these purposes, societies have been formed, and one more of their brethren will commence this interesting work. Similar applications for tracts, &c. have been earnestly made from other parts of the nation, which cannot be granted for want of necessary means; and thus the tide of moral and religious influence, is arrested.

#### To the Friends of the Indian cause.

The Indians are a people wonderful from the beginning, upon whom the eye of history is intently fixed as affording one of her fairest themes. The story of their early times is beautiful to enchantment. Happy the favored missionaries to whom a Columbus should give such another New World as he gave to the kingdoms of Castile and Leon.

There was then "a tide in the affairs of men," but they adventured upon it in the wrong direction, and fell into the gulf of infamy and ruin.

But a new order of things is come to pass among the Indians; and their ruin is not irretrievable.—The Almighty has sent them pilots when they were ready to perish, and has made them "a way of escape."

The Cherokee Nation are the first fruits of American Missions. They were given to the labours of Gambold, Blackburn, Kingsbury, a Hoyt, and a Worcester. But scarce had this star appeared in the west, when it was covered with a pall, by the proposition to pluck up the nation.—Dr. Worcester hastened to the seat of government, to prevent, if possible, the adoption of such a measure, and even successfully to the great joy of the Cherokee people, and their faithful missionaries. There, in preference to any other place, did this friend to the Indians rejoice to die. The people regarded him as their distinguished father, and they "gave him possession of a burying place" with their father's sepulchres. A goodly company have since followed him from this nation, and with him we trust, are now rejoicing, not that they are capable of civilization, but in being "the sons and daughters of the Lord Almighty."

Have our tongues used the proverb, "an Indian will still be an Indian?" or the "unadvised" language, that the Indian is "more brutish than any man," and that his blood resists all means of civilization—notwithstanding the finest specimens of human nature, in the rude state, are confessedly found among this people? For what nation ever exhibited finer specimens of devotion, oratory, and patriotism? The Greeks from a barbarous people, became civilized by the introduction of an alphabet, which was not of their invention.—What then may not be expected of those, who have invented, without prompter or patron, an alphabet of unparalleled excellence? The circumstances are simply these:—

Gusit, an untutored native, who had not known the sound of a letter, began to say to one and another, that it was not a good thing for the red men not to have a way to fold up their thoughts and send them to each other, like the whites. But they all laughed at his singularity. He left off hunting, and betook himself to the study of letters. His wife reproached him for his indolence and folly, and tried to drive him again to hunting. But he was busily arranging all the syllables of the Indian tongue after a perfect manner; of which, after dissecting every word in the language, it seems there were eighty five, and giving his heedful attention to cut out proper characters to represent them. The impatience of his wife, at last led her destroy his letters or types. He then left his home, went to the Arkansas, and remained there till his plan was perfected, which the philosopher might perhaps be apt to call a *lucus à nulli*. His new words ran away from him like young partridges of the mountains, and many, by these winged messengers, immediately began to whisper to each other, at the distance of a thousand miles. In short their new alphabet is judged to be superior to any other in the world. It is not with them as with others, that reading must be learned by going to school;—it is a mere pioneer to the schools, a part of their mother tongue which is learned by some in a day, and which the old and young can learn, both to read and write, in a few days. Having adopted the pursuit of learning, as their second nature, engrafted upon the wildness of what is supposed to lurk in their first, they honoured the author with a golden medal; and their friends in Boston



concurrent with them in giving to his invention the aid of the Press.

A whole people passionately fond of letters, and yet incapable of civilization! Are these things less indications of intellectual culture, than following the track of beasts subdued to the yoke? For the poor is as far from civilization, truly, as the hunter and warrior.

"Whose thoughts have never learned to stray Beyond the solar walk, and milky way."

Lo, the Indian is not a civilized man, because "he holdeth not the plough, nor glorieth in the goat; and his talk is not of bullocks, and of dollars."

Friends to the Indians—this great cause speaks so loudly for itself, that I fear I only displease you, and mar it with a voice so unequal to its claims. Well then, let me thus provoke your zeal. Turn away, and behold the object! Now is the time to revive all our former impressions of it, for it is now made beautiful in its time. Now is the time to associate with it the bloodless history of PENN.—to pass it in grand review from the beginning.

Here then we come to an Indian nation, which has arrested our attention. In them the cause of Indian civilization is decided, and yet it is undecided!

It is decided. Is an Indian nation determined, and yet not decided? What nation ever equalled the singularity, and the rapidity of their improvement? It is not a splendor, like that of lightning, but like the "sun coming out of his chamber, and rejoicing as a strong man to run a race." Compare them with their strong predilection for reading and writing, and their superior advantages, to unhappy Poland; where only 1 to 450 of the population is found in school; or to imperious Russia, where the ratio is but 1 to 900, of the subjected millions! But yet,

It is undecided. The partitioning powers of the old world are, we fear, about to leech their infamy to the States of the New. It is thought that we must have it! But let us not spare in the present crisis, nor deal deceitfully, like waters of a brook, which fall when it is hot; let us answer promptly to the call, and help them effectually, till all the wall shall be joined together; and the cause will not remain undecided. Then shall we behold with our own eyes what we have so much distrusted, the true Phoenix arising in glory and beauty, and expanding her auspicious and peaceful wings over the red tribes of the forest.

The condition of the Cherokees is regarded as forming an era in the world's history. From this memorable period, the Indian story will be incalculably painful to all future ages; or a theme of joy and gratulation, of "life from the dead" to the "wilderness of the (Indian) people."

## CHRISTIAN SECRETARY.

HARTFORD, SATURDAY, JULY 5, 1823.

### OHIO BAPTIST CONVENTION.

We have before us a copy of the Minutes of the Ohio Baptist Convention. This body held its second annual session at Zanesville, commencing on the fourth Monday in May last. The number of Churches and Societies in connection is now sixty-six, a number of new Societies were added at this session. This body is yet in its infancy. They have a vast field of labour before them. And however feeble their present strength, and however limited their present means, in comparison with the good work to be accomplished, they should not "despise the day of small things." The benevolent objects in which the convention are engaged, have only to be fully understood by their brethren at large, to secure their decided and efficient co-operation. In order to accomplish this, we think the convention will find it highly important to employ one, or more travelling Agents, or Missionaries, to visit every section of the State where our brethren reside. Those thus employed, should be men who will naturally care for the State of Zion, and who are specially adapted to the work.

The officers appointed at this session were as follows—

Noble S. Johnson, President, Cincinnati.  
Geo. C. Sedwick, 1st V. President, Zanesville.  
Isaac G. Burnet, 2d V. President, Zanesville.  
Jacob Bailey, 3d V. President, Kingsville.  
E. Robins, Corresponding Secretary, Cincinnati.  
Thorston Crane, Recording Secretary, Cincinnati.  
Aaron Gano, Treasurer, Cincinnati.

With 29 Trustees.

Among the resolutions passed at their sessions are the following—

Resolved, That the convention hold their next session with the Enon Baptist Church, in Cincinnati.

Resolved, That the convention affectionately recommend to our brethren in this state, to continue their observance of the monthly concert of prayer, and that contributions be made on such occasions for the spread of the Gospel.

Resolved, That the Baptist General Tract Society in Philadelphia has our most cordial approbation, and that we recommend the formation of auxiliaries in our churches throughout the state, to aid its funds and promote the circulation of its excellent tracts.

The National Preacher for June contains two Sermons, by Rev. Leonard Bacon, of New Haven—1st, founded on John ii. 14—and the 2d on John ii. 6.

We have received the first number of a neat little pamphlet, entitled, "The Sabbath School Treasury" published monthly, by the Massachusetts Sabbath School Union, at twenty-five cents per year. Judging from the contents of the present number we doubt not the publication will be useful.

We shall be gratified to hear from "P" as often as convenient.

On the 11th ult. sixty-three persons were baptized by Rev. Mr. Davis in Taliaferro county, Geo. and five on the Sunday following at Mount Zion.

## General Intelligence.

Specimens of Composition by the pupils, at the Asylum, of the Deaf and Dumb, near this City, taken from the 12th Annual Report, May 10th 1823.

BY A YOUNG LADY 14 YEARS OLD; UNDER INSTRUCTION 4 YEARS.

### Account of my Sickness and the Measles.

On Saturday evening I became some sick with the dizziness, and also my eyes were very weak and sore. In the morning early my measles had increased. Four days after my measles had gone out and I was improved in good health, and also I used to attend at school during five days. On Monday I went to the school to learn. I immediately became sick with the ague. The school was done. I was not enjoyment in conversation with the fellow pupils, by signs, but a little. I was afraid to think, that my sickness would be increased. The fifth of February I became sick with the ague, while I was in the bed. Our matron who was very indefatigable of taking care of me, while I was sick, and she could not make me cure, for my sickness increased. When she informed me, of the death of Miss Scott, I was sorry for the loss of her, and also I never seen her corpse in the coffin. I only wished to see her corpse, because I have not seen her, since she died. But I hoped that she had gone to Heaven, with our Heavenly Father forever. Three of the doctors often used to visit me, while I was sick, every day. I often thought of my mother, because I wished that she could come here, to take care of me. About four days after my parents were in great hurry to come here, because they thought, that I would die. But I did not expect that they came here, because one did not tell me. But Mr. P. said to me in my father's letter, that they would come here to see me soon. And then I was extremely glad to see them again. Then they embraced and kissed me very much. When I could not talk with them by signs, because I was extremely feeble. The next day my mother often used to take care of me. I could not walk out of the door for three weeks. At nine and a half at o'clock in the morning my parents embraced and kissed me, also they said to me, that I must not be very sorry for them, that they were separated from me. But I felt very much badly, for the missing of my parents, who have gone away. I was much better, though I arose from the bed, to walk about the room but a little. Afterward a week, my disease has gone. As I was almost entirely well, except I was continued to be feeble for a few weeks, I thought that I would die, but our Heavenly Father has spared my life, therefore I should be very thankful to Him, for he has been kind to me.

Energetic. I think that Columbus was energetic to discover America.

Miserable. I went with my fellow pupils to see the poor women, who are very miserable at the almshouse.

BY A LAD 15 YEARS OLD; UNDER INSTRUCTION 4 YEARS.

### An account of the Independence of this country.

Formerly the American colonies belonged to England, the king of England was very unjust to this country, and he imposed heavy taxes upon the people who were obliged to pay him annual tribute, and he continued to impose taxes upon the people, but the persons of the United States were dissatisfied with the king of England, and, in a spirited manner, remonstrated against the tyranny of the king, but he would not listen to them, they had resorted to the sword.

The wisest men in Philadelphia were assembled called a Congress. This congress declared on the fourth of July that the people in this country should be free and independent and fight the English with great bravery.

Gen. Washington, commander in chief of the American army, was a bold general, and Gen. La Fayette, a native of France, came to this country, he interested the people very much and assisted them against the tyranny of the English king. The English were ambitious and had the desire to conquer America, and Gen. Washington knew that the English king was very unjust to the colonies and he did not wish to submit to the king. The English king heard that the Americans declared to be independent, he was exasperated, and he soon collected an immense force, and by this means hoped to conquer America. The English were acquainted with military practice, but the Americans were destitute of military practice, notwithstanding they fought the English with great bravery. The American soldiers obeyed Gen. Washington who was very prudent and defeated the English. Many of the English were killed, but few of the Americans, and they defeated the English several times. The colonies became independent in this country.

The American soldiers love Gen. Washington, because he adopted very prudent measures to procure their independence. We should be very grateful to Gen. Washington, for his perseverance in obtaining our independence.

The United States are in a very prosperous condition, we should be very grateful to God.

Will bless. If we forsake our sins and become friends of Christ, he will bless us.

Night have. If Adam and Eve had not taken the fruit of one of the forbidden trees, they might have continued happy.

Resolute. Demosthenes roused the Greeks from their indolence, and they became resolute to fight against Philip, king of Macedonia.

Bravely. The Russians fought against Bonaparte very bravely, but they at last were obliged to yield to the superior discipline of the French army.

Beautifully. Solomon built his temple very beautifully, but several years after it was razed by Nebuchadnezzar to the foundation.

BY A LAD 16 YEARS OLD; UNDER INSTRUCTION 4 YEARS.

### William Tell.

William Tell, a celebrated hero, was a Swiss by nation, did not comply with making obedience to Gesler's cap, a tyrannical viceroy of Switzerland under the care of Albert, Emperor of Austria, whose character was marked by cruelty, and who gave orders to the people to bow to that cap, and also to labour as hard as slaves. Albert was earnestly urged by them against the oppressions of Gesler, but he was so inhuman that he, having no compassion upon them, did not accept their petitions, and increased their fatiguing burdens. Accordingly Tell's refusal influenced Gesler to sentence him to throw an arrow with his

bow at an apple, fixed upon his beloved son, and unless he had injured him, he would be free, but if he had injured him, he must be beheaded; and with success he accomplished the uncanny exploit, while Gesler was standing to a tent which he threw an arrow at him, and observing another arrow on the side of his breast, he made an inquiry to Wm. Tell, why he had it? he replied, spirited as he was, it was for Gesler's heart, had he hurt his son, and as soon as he had said to him, he took him as a prisoner.

One day Gesler took a sail with his several associates and Tell in the boat to the town, which name I do not know; and there occurred a violent storm, and the destitution of steering the boat they had, caused them to be in danger of being drowned, and that diabolic aggressor asked Tell to know how to direct the boat to the town. He, in compliance with his request, guided it, but previous to his arrival there, he invented that when his stern was proceeding near the rock, and immediately he jumped and pushed it away with his foot and pierced him to death in the boat by throwing an arrow, while standing on the rock, since Gesler unjustly and injuriously treated him, and made an effectual escape.

Hope. Joan of Arc, the maid of Orleans, had a hope to conquer the army, and at last she achieved the successful victory over her enemies, which rendered her name immortal.

Obedient. Notwithstanding his advice, the son of Henry I. of England, was not obedient to him, and so he took a voyage, but he suddenly found that his ship was wrecked, and he was unfortunately drowned.

Pray. We are informed that the Greeks are in a state of the utmost distress and misery, and accordingly we should send the provision to the relief of them, besides we should pray to God to preserve them.

## FOREIGN INTELLIGENCE.

### AUSTRIA.

Austria has made large purchases of horses for Bohemia, where considerable movements of troops have taken place, and a general levy of recruits ordered.

### PRUSSIA.

All the accounts from Augsburg and Berlin intimate that the Prussia Court has publicly expressed its approbation of the measures taken by Russia against the Pope.

### GREECE.

Corfu, April 15.—The reinforcements brought by the squadron of factuury have been landed at Dragomestre. Some Greek vessels are expected in the port of Prevesa, which are to commence in the Gulf of Arta the operations for the invasion of Epirus. A circumstance favourable to the Greeks has lately happened in that country. The Bey and the Agas of Dalvino, and other places in Albania, had not obeyed the orders of Redschid Pacha, who had commanded them to repair to Janina. In consequence of this, Redschid sent his son with 500 men to Dalvino, to punish the Albanian Chiefs; but the latter made themselves masters of the forts of Samapa, Quarantana, and also entrenched themselves in the citadel of Porto Palermo.

The most active among them was Sey Bey, the son of Mustapha Pacha. These Chiefs are, therefore, in open revolt against the Porte, and are become the more dangerous, because the Christian inhabitants of the country have joined them.—Their example may have an influence very injurious to the Porte in the rest of Albania.—Gazette de Florence.

From the Morning Herald.  
It has been remarked as a circumstance worthy of notice, that Capod Istria, the President of Greece, has dismissed from the Greek service the English General, Church, and the French Colonel, Fabvier. This looks like getting rid of all English and French influence in Greece, and plainly indicates what we ventured to predict some months ago, that Greece will soon be in reality, if not in name, a Russian colony.

Meeting of the waters.—On Sunday evening the water of the Farmington Canal, which has been approximating for some days over the Hamden plains, reached the city, and embraced that of our harbour and of Long Island Sound, at the last lock of the Canal. The water is not yet in sufficient quantity to be navigable, but is gradually increasing, time being required to saturate the earth and settle the embankments, before a great head of water is put on.

The breach stated to have taken place at Farmington, was repaired the same day, delaying the course of the water only about twelve or fifteen hours.

The commencement of the great Chesapeake and Ohio Canal, is fixed upon for Friday next, the 4th inst. The ground will be broke either in or near Washington City.

Gen. Porter took the oath of office and entered upon his duties as Secretary of War, on the 21st ult.

We stated a few days since, that the President of the Eagle Bank, George Hoadley, had been imprisoned at the suit of the Agents of that institution, on a claim of \$150,000. We learn from the New Haven papers, that he was liberated last week, having made a "full and satisfactory compromise with the said Agents."

The corner-stone of a new Church, intended for the third Congregational Society in New Haven, was laid on Tuesday last.

The Corner stone of the New Methodist Meeting House, in Middletown, was laid on Friday the 4th inst.

Cancer.—Mr. Thomas Tyrrell, of Missouri, advertises that a cancer upon his nose, which had been treated without success by Dr. Smith, of N. Haven, and the ablest surgeons in the western country, had been cured in the following manner. He was recommended "to use a strong potash, made of the lye of the ashes of Red Oak, bark, boiled down to the consistency of molasses, to cover the cancer with it, and in about an hour afterwards cover this with a plaster of tar, which must be removed after a few days, and if any protuberances remain in the wound, apply more potash to them, and the plaster again, until they all disappear; after which, heal the wound with any common salve." Canterbury and the knife had previously been used in vain. This treatment effected a speedy and perfect cure.

Surgical operation.—An obstinate case of strangulated hernia, was successfully reduced by a surgical operation on the person of a Mr.

Miller, of Amherst, on Wednesday last. This is considered one of the most difficult and critical operations in surgery. The operation was performed by Dr. C. Chapin, of this place, assisted by Dr. Jameson, of the Navy.—Buffalo Emporium.

Important Judicial Decision.—In the case of The Enfield Toll Bridge Co. v. The Connecticut River Co. which was a bill in chancery for an injunction against the operations of the defendants at Enfield Falls, lately argued before the Supreme Court of Errors of this state, the Court have unanimously decided, that an injunction ought not to be granted, and that the plaintiffs' bill be dismissed, on two grounds:

1. Because the right of the plaintiffs, under their original grant in 1793, are now in suspense, and are so to remain until the further order of General Assembly.

2. Because the plaintiffs, admitting their rights to be perfect, are not now, and never have been, in the exercise and actual enjoyment of those rights.—Hartford Mercury.

"Mr. CLAY," it is published in a Washington paper, "is about to take his departure for Nashville, via Kentucky."

Wm. B. Rochester, Esq. who left Norfolk, Va. in January last, as Minister to Guatemala, came passenger in the schooner Albion, from Omo, (which vessel arrived here last night,) and has landed at Savannah, where she put in for supplies, from whence he proceeded immediately to Washington. Capt. V. reports war was still carried on with vigor between the States of Guatemala and St. Salvador—but that nothing of consequence had transpired since last accounts.—Journal of Com.

From the New-York Morning Courier.

## THE SOUTH.

The aspect of affairs in the Southern States is really alarming. The excitement created by the Tariff has risen to such a height, that we may well be appalled at its probable consequences. The question of Disunion has been laid before the citizens of South Carolina, and the Governor has been called upon to convene the Legislature immediately, to consult upon the means of resisting the oppression under which they suffer. The address of the citizens of Colleton District to the people of South Carolina, breathes nothing but stern defiance to the General Government, and it is written in such a style as to spread the disaffection wide and far. It commences with a recital of the slights which have been cast upon the remonstrances and prayers of the South, against driving them to the dreadful alternative of "submitting in shame or resisting in sorrow." It says that the time for words has passed, that the hour for action has arrived.

"What course is left us to pursue," says this important state paper—"If we have the common pride of men, or the determination of freemen, WE MUST RESIST THE IMPOSITIONS OF THIS TARIFF. We stand committed. To be stationary is impossible. We must either retrograde in dishonor and in shame, and receive the contempt and scorn of our brethren, superadded to our wrong, and their system of oppression, strengthened by our toleration; or we must, "by opposing, end them." To the very last vote in Congress, we have kept this dreaded alternative from our minds, still clinging to the vain hope that some kindred feeling, some sense of constitutional justice, some spirit of forbearance and compromise, such as influenced our fathers when acting together, and the framers of this Constitution, would rescue us from this bitter emergency. BUT IT HAS COME, AND WE MUST NOT SHRINK IN MEETING IT."

It then advises an open resistance to the Laws of the Union, so far as the Tariff is concerned, on the grounds that its impost are unconstitutional. "If we have given our bond," it exclaims, "let them [the Eastern States] take our blood!" In declaring the Tariff unconstitutional, it gives the following expose of constitutional faith:

1st. We believe then, that the State of South Carolina, in entering the confederacy of the United States, was a Sovereign State or Nation, and retained all the powers not expressly granted to the confederacy, or such as were "necessary and proper," to carry the powers expressly granted into operation.

2d. We believe, as a corollary to this proposition, that the Constitution of the United States, is one of express, limited, and specific powers, and has no powers but those contained upon the face of the charter.

3d. We believe, that the power to encourage domestic manufactures, by which one portion of the community is made tributary to another, is neither amongst the express powers granted by this Constitution, nor is "necessary and proper" to carry any other expressly granted power into operation.

4th. We believe that because commerce (with all the other great branches of industry) is incidentally affected and curtailed by laying imposts with a view to encourage domestic manufactures cannot be encouraged by impost laid under the general power granted of regulating commerce.

5th. We believe that because by the terms of the Constitution, Congress has power to lay imposts for revenue, it has not, therefore power to lay impost to encourage and foster manufactures without regard to revenue.

6th. We believe, that by the second clause of the tenth section of the first article of the Constitution, the power of fostering their manufactures by duties laid, is expressly given to the separate States, and consequently is as expressly denied to the General Government.

According to the address, the constitutional grounds upon which our Revolutionary fathers resisted the encroachments of England, were light and trifling in comparison with those upon which the South now stands.

The address enters into a history of the conduct of the Carolinians during the Revolution and the late war with England. It states that the oppression which caused the Revolution, lay heavily upon the Eastern States, not on the South—that neither extortion nor collision with the ministry troubled the latter—and yet that they made common cause with their brethren of the East, and that their generous sympathy raised the flag of defiance and resolved to succeed or fall with New-England; that Carolina contributed one fifth of the revenue which supported the Revolution, and suffered deeply and severely in the arduous struggle. And this is true. The generous South did freely shed its blood and sacrifice its wealth for the common weal, and most ungenerous has it been its reward.

The address concludes thus.  
Not, then, from a desire of disunion, or to destroy the Constitution, but it is that we may

preserve the Union, and bring back the Constitution to its original uncorrupted principles, that we now advise you to resist its violation. From the rapid steps of usurpation, whether we now act or not, the day of open opposition to the pretended powers of the Constitution, cannot be far off, and it is that it may not go down in blood that we now call upon you TO RESIST. We feel ourselves standing underneath its mighty protection, and declaring forth its free recorded spirit, when we say WE MUST RESIST. By all the great principles of Liberty—by the glorious achievements of our fathers in defending them—by the noble blood poured forth like water in maintaining them—by their lives in suffering, and their deaths in honor and in glory,—our Countrymen! WE MUST RESIST. Not secretly, as timid thieves or skulking smugglers—not in companies and associations, like money chaffers or stock jobbers—not separately and individually, as if this was ours and not our country's cause—but openly, fairly, fearlessly and unitedly, as becomes a free, sovereign, and independent people. Does timidly ask "when?" We answer NOW! EVEN NOW, while yet oppression is not old to us, and the free spirit looks abroad in pride over his land of glorious freedom, and of beautiful, though depressed and broken fertility. Let not time eat away your rights, and proscription plead your sanction to your ruin. As in those dark times that "tried men's souls," let us assemble in solemn Convention or in Legislature; and in firmness but humility of spirit, rely upon that Providence who has hitherto protected us, to guide and direct our anxious councils.

But if you are doubtful of yourselves—if you are not prepared to follow up your principles wherever they may lead, to their very last consequence—if you love life better than honor—prefer ease to perilous liberty and glory—awake not! stir not!—Impotent resistance will add vengeance to your ruin. Live in smiling peace with your inestimable Oppressors, and die with the noble consolation, that your submissive patience will survive triumphant, your beggary and despair.

This is not the language of vain glorious boasting, of hot headed enthusiasms—it is the resolute voice of despair. It is useless to disguise matters, or to shut our eyes upon the possible (must we say probable,) consequences—if this spirit spreads over the south, [and what can prevent it?] civil war must follow, and the bounds of this Union are broken.

The following is the address to his excellency Governor Taylor:

Sir—Without pretending to advise, or to infringe in the slightest manner upon your Constitutional discretion, some of your fellow citizens venture to express to you their desire, that [if consistent with your conceptions of duty] you would immediately convene the Legislature of the State. We believe that the situation of the Republic, from the passage of the late Tariff bill, by the Congress of the United States, requires national consultations, either in Legislature or Convention. Not only is our property wrong from us by unconstitutional taxation, but according to our humble conviction, our liberties as a People are tottering beneath the Oppression. We turn in despair from all foreign aid, to our own resources as a Sovereign State. Whatever may be our opinions as to the course of policy it is incumbent upon us to pursue, we will surrender them up with cheerfulness, if contrary to the general voice of the State expressed in solemn council. If in error, we will freely accept of conviction from such a source, but from none other. We rely with confidence upon your known patriotism and integrity. In grief and heaviness of heart we address you.

A valuable Donation.—The collection of the late Governor Clinton in science and natural history amounting to upwards of 1,100 specimens, having at the recent sale of his effects been purchased by Messrs. John T. Norton, and Edward C. Delavan of this city, those gentlemen have very munificently and appropriately presented them to the Albany Institute. May those who thus use wealth, always have it to use.—Albany Chronicle.

## MARRIED.

At Wethersfield, on Thursday evening last, by the Rev. Mr. Tenney, Mr. WILLIAM W. BOARDMAN, Printer, to Miss MARY FRANCIS, daughter of Capt. Daniel Francis.

At Farmington, by Rev. Henry Stanwood, of Bristol, Mr. Seth Richards, jr. to Miss Charlotte Andrus.

At West Springfield, by Rev. Mr. Barrett, Mr. Palmer Gallup, to Miss Dezzer Ball; Mr. Herman H. Smith, to Miss Mary Ann Spencer—all at West Springfield. Agawan, May 23, 1823.

## OBITUARY.

In this city, Mr. Ralph H. Bowles, aged 41. Mr. Ebenezer Russell, aged 49.

At Windsor, on the 2d June, Mrs. Mary Waterman, wife of Mr. James B. Waterman, aged 34.

At Middletown, on the 26th ult. Alexander Wolcott, Esq. Collector of the Port of Middletown, aged 70.

## NOTICE.

At a Court of Probate holden at Simsbury, within and for the District of Simsbury, on the 12th day of April, A. D. 1823.

Present—John O. Pettibone, Esq. Judge.  
On motion of the administrators on the estate of Francis Barnard, late of Simsbury, within said district, deceased. This Court doth appoint Asshel Clark and Noah Griswold, of Windsor, and Joseph Pinney, of Granby, Commissioners, to examine, and adjust the claims of the creditors of said estate, and make return to this Court.

Certified from Record,  
JOHN O. PETTIBONE, Judge.

## NOTICE.

At a Court of Probate holden at Simsbury, within and for the District of Simsbury, on the 12th day of April, A. D. 1823.

Present—John O. Pettibone, Esq. Judge.  
On motion of the administrators on the estate of Francis Barnard, late of Simsbury, within said district, deceased. This Court doth decree, that six months be allowed the creditors of said estate to exhibit their claims to the commissioners appointed to examine and adjust the same; and also directs that public notice be given of this order by advertising the same in a newspaper printed in Hartford, and by posting a copy thereof on a public sign post in said town of Simsbury.  
Certified from Record,  
JOHN O. PETTIBONE, Judge.



## POETRY.

For the Christian Secretary.

"O death where is thy sting?—1 Cor. 15, 55.  
Thou art going away from earth,—  
Yet no cloud is on thy brow,  
Though its sweetest flowers and sounds of  
mirth  
Are hidden from thee now!

And hopes that have made thee glad,  
Are fading from thy sight,—  
Yet thy face with a joyous smile is clad,  
And thine eyes are beaming bright!

Earth's visions all are vain—  
Her dreams, with me are o'er—  
I go where disappointments pain  
The raptured soul no more.

Thou art hastening to the grave—  
To the dark and lonely bed  
Where silence and oblivion wave  
Their sceptre o'er the dead.

Though my name be forgot on earth,  
And my remembrance die,  
I shall rise to a new celestial birth,  
'Mid blessed ones on high.

The spoiler's hand is laid  
Upon thy beauty's glow—  
He hath touched thy cheek and its roses fade,  
Yet thou heedest not thy foe!

Ah! let the spoiler take  
These mortal gems away—  
I shall need them not when this form shall  
wake,  
At the resurrection day.

It shall "wake to righteousness,"  
Arrayed by a hand divine,  
And in a new and glorious dress  
Of incorruption shine.

But dear ones are standing by,  
With whom thou hast loved to dwell:—  
Canst thou see the pale cheek and weeping  
eye,  
Yet calmly say farewell?

Yes—for the parting tear  
Is all unknown above,  
And hearts that a moment are severed here,  
There dwell in perfect love.

Smile on them, spirit blest!  
For thy home is in the sky—  
Thou art soaring away to a land of rest  
Where joy shall never die.

Hartford, June 28, 1828.

## PRESENT DUTY OF MINISTERS.

The Rev. Dr. Griffin, in his sermon preached before the annual Convention of the Congregational Ministers of Massachusetts, in Boston, May 29, 1828, thus addressed the Ministers of the Gospel:—

Brethren, we are but half awake. If the Church is ever to reach the summit of her glory, her ministers must make much nearer approaches to the holiness, zeal, and labours of the apostles. We must love more, and pray more, and give more, and toil more, and shine more in a holy example. When I look forward to the zeal, and self-denial and devotedness of the Christians and Christian pastors who will be on this ground a century hence, I see them looking back to us as we do to the days of Thomas a Becket. A new impulse has indeed been given within the last six-and-thirty years, and as a body, we have made some advance; but we are not yet strung up to that devotedness which is due to Him who died for our lives, or which is necessary to bring forward the glory of the latter day.

I have had an opportunity to see the progress of things for this whole period of six-and-thirty years. I saw the darkness before the dawn. I saw the field of death before the bones began to move. And to young men I can testify, that it is not easy for them to conceive of the changes which have taken place. By the almond blossoms I am reminded that I can trace this progress but little longer. But before I quit the scene, I would fain drop one word more to encourage my brethren in their heavenly course, and if it be my last, would with my dying breath gladly help forward this beloved cause of God and man.

A vast responsibility rests on this Convention of Ministers. In the American part of these great plans of benevolence New-England seems destined to take the lead. And this oldest of the New-England states, which was also the first to move in this glorious enterprise, seems to claim a priority of influence and obligation. England appears to have been appointed the carrier of the Gospel for the eastern continent; and her intelligence, her energy, her wealth, her benevolence, her naval empire extending like a belt around the globe, which distinguished her from all the nations of the east have eminently qualified her for that office. The sons of the Pilgrims, in the rough forests and fields of New-England, have improved the old English character, and have acquired a hardihood, an energy, and an enterprise which were never surpassed by any people on the face of the earth. This strength of character, combined with her piety, knowledge, and strong common sense, has seemed to designate New-England to be the carrier of the Gospel for the western continent. The part she has acted for the last sixteen years, and the influence of her sons wherever scattered, have appeared plainly to mark her out for this destiny. But the livelier feelings of people near the sun are in some illustrious instances starting so much ahead, that I begin to hope that the whole United States will go in a mass. Yet New-Eng-

land has certainly been the means of rousing this spirit. And her influence must continue to be applied, and must be increased a hundred fold before all the darkness and misery between this and the Pacific,—between this and Cape Horn,—are removed. Of this general responsibility of New-England, Massachusetts must bear her full part. Her metropolis is at this moment, and has been from the beginning of this movement, and will long continue to be, the radiating point for the western continent. Its influence will be still more felt. On this consecrated ground, hard by the sepulchres of our Fathers, the cause of Christ is fast rising up, and will continue to rise, and will fill these temples, and fill these streets, and send out from this ancient city of our solemnities, a life giving influence to regenerate the land, and to bless the world. And all the amazing responsibility hence resulting, must in a great measure be divided among the members of this convention.

O my brethren, to what a birthright are we born. Under what a crushing weight of responsibility do we lie. What a voice of authority comes down from heaven; what appeals to our conscience, our compassions, our gratitude. What calls come in from the four quarters of the globe to break our hearts, and to awaken our undivided, untiring, undying zeal. I hear a loud lament from the eternal pit. Around you, as bearing the badges of the messengers of Christ, the complaints and the entreaties gather. By the joys of one world and the miseries of two, by the compassions and blood of a dying Saviour, by the authority of the ever-living God, I conjure you, I entreat you, my brethren, to wake up to this awful voice of heaven, to these dying groans of a world.

From the Christian Watchman.

MR. EDITOR.—The following remarks by the gifted editor of the Columbian Star, you are requested to copy for their intrinsic excellence, and for their peculiar seasonableness. A. B.

## THE BEST GIFTS.

A surprising diversity of human character enters into the formation of the social body, and operates by counter influences to support the general equipoise. Were it not for the goodness of some, who seem to live in the transitive benignity of the most attractive virtues; the selfishness, sordid passion, and mischief-loving temper of others would soon reduce the world to a moral waste. In some, we witness a high degree of the spirit of conciliation and benevolence, and they appear to live only for the promotion of peace, and all the graces which beautify humanity, whilst others would seem to make it their study to demolish, by all the efforts of petulance and perverseness, the goodly edifice which their amiable cotemporaries are building. Said Aristippus to his brother, "Remember, you are the leader of the separation, the disunion; but I head the reconciliation." The spirit of separation and that of consolidation, by a necessary conflict, have always agitated the foundations of the social compact. The one may be called the good, and the other the evil genius of Society. The one acts the PEACE MAKER, heals all schisms, softens all animosities, and sheds forth an influence like the dew upon the tender herb. The other plays the Viper, throws out the viper of discord, utters the snake hiss of dissension, and aims, with industrious malignity, to overturn the fair structure of peace. The one walks in true humility, utters the law of kindness, and carries in one hand a balsam for the afflicted, and in the other, the strong cords of love to re-bind dissident brothers. The other occupies a lofty tower, looks round with a keen glance to find occasions of mischief, comes down upon the unguarded positions of man, and assaults him with awful fierceness.

The same conflicting tempers may be seen in religious bodies. Here, too, we find, that union and disunion have each their respective leaders. The former, pours the oil of conciliation upon the head and thence upon all the members, goes about to do good, to build up the dejected, and to restore the wandering, to reclaim the unruly, and to shed the lenities of peace amid every scene of disquietude. The latter seems to consider it an official duty to interpose as many impediments as possible to the lovely progress of its rival principle. Hence it seeks occasions to plant discord in congenial bosoms; it is clamorous in debates, but utterly mute in prayer, and thanksgiving; it is energetic in pulling down what others have built up, but never lends a hand to replace the scattered fragments which itself has helped to make. What do the advocates of this spirit mean? Are they afraid that the church will grow too happy and prosperous unless they strive to pull it down? Does it pain them to contemplate the good consent and affectionate harmony of brethren? Are they afraid that too many sinners will be saved, unless they cast in the way the scandals of their angry bickerings? They certainly constitute the sorest trial that can agitate the pacific heart of a good man. Like the fabulous dogs in the disjointed monster, they kennel in the recesses of the body, and upon every movement sally out with dismal yellings.

From the Episcopal Register.

## ENDLESS CALLS FOR CHARITY.

No, Sir! I neither can nor will give another cent for charitable purposes! I am absolutely teased beyond endurance by calls for this object and that object! Had I the wealth of Indies, I could not satisfy these ceaseless demands! It is high time that a stop was put to these impertinent applications!

The excellent young man to whom I made this hasty & impertinent reply, turned sorrowfully away and left me already half ashamed of having inflicted an undeserved wound upon his gentle and benevolent nature. After retiring to my chamber for the night, my unkindness, my unmanly petulance, and hasty and criminal resolve, greatly distressed and agitated my mind. I certainly ought to have felt that my young friend was making a much greater sacrifice, by devoting his time to the unpleasant and ill requited task of soliciting charitable contributions, than it would have cost me, had I cheerfully given the few shillings which would have recompensed his toil. It was not barely ungenerous to doubt him with my petulance and wreak upon his innocent head vengeance somewhat due perhaps, to some of the teasing applicants who had exhausted my patience. I trust I never shall be guilty of such an unkind rudeness in future.

And what can be done? Things have reached such a crisis—applications have become so numerous, and every demand is backed by some cogent reason or other why it should not be rejected, that really I must give up ALL, which my purse will not allow, or waste my life in examining into the merits of numberless applications. It is high time I formed some settled plan upon the subject. It is high time that I reduced my charities to a system. I am deeply sensible that all that I have is a merciful loan from the Bestower of all good, and it is my conscientious desire to consecrate my full proportion to religious objects. Hitherto I have given or refused almost at my own caprice; and this, I now plainly see, was the cause of losing my temper to day. Had I arranged my charities in the sight of God, according to the best notion of duty which I could form, I should have known instantly whether this particular application merited any attention or not.

And now I think of it, upon this very point did my excellent friend S.—remonstrate with me the other day. I had in thoughtless good humour, given very lavishly to some trifling object, when he pleasantly asked if my charity purse was so large that I was in the habit of giving in proportion to my present profusion. Charity purse! I exclaimed—You don't suppose I keep an account of alms-giving? Certainly, I hoped that you did, was his gentle reply. Soon after, I ascertained that from his very small income of \$400 a year, he regularly lays aside \$50 for religious and charitable objects. And this is parcelled out in the most exact and conscientious manner in proportion to what he considers the comparative importance of respective charities, or the demands of any one upon him in particular.

It is high time for me to adopt a similar measure. I see no other way to relieve myself from the embarrassing difficulty of such irritating situations as that in which I found myself to day. Something I ought to give, and delight to give to good objects. To save myself from being teased and fretted, I must give according to some settled plan.

By the remarkable blessing of God upon my worldly business, I find myself in receipt of a clear income of \$500 a year. Out of this I have a small family to maintain; but I am sure that every member of it will only wish that the Charity purse, I can set apart from it, was large; and will shrink from no self denial to which they may thereby be subjected. What portion of this ought I to render literally unto the Lord? Shall I give less to the various kinds of Christian Charity, than pious Jews cheerfully give for the maintenance of the priesthood alone? I certainly can afford to give at least \$60 a year. That sum, then, I here solemnly, and in the presence of God, my everlasting benefactor, henceforth devote and consecrate to religious objects. May the motives of the offering be sanctified by the Holy Spirit, and may the offering itself be graciously accepted through the merits of the Redeemer!

But how shall I apportion it? What religious objects ought I first of all to patronize and sustain? As the support of the ministry and the due celebration of the ordinances of the gospel are the most expensive, and by far the most important religious objects in every Christian land, and as, in this country, they are entirely dependent upon voluntary private contributions, I plainly perceive that I ought to give large sums to the support of my minister of the church. Next in importance I must consider the universal distribution of the Holy scriptures. I will, therefore, do more for the bible cause. The missionary enterprise, in amount of expenditure and importance to a lost world, may, next, perhaps, demand my regard and my contributions. To these also, as regular charities, I must add our Sunday school and Tract Societies; and for

alms giving, and casual and occasional charities, I must, besides, set apart a reasonable sum.

What do I say? Is alms-giving to the suffering poor, among the last of my regular charities? It was not wont to be so, among the devoted saints of God in other times, of whom I have read!

Ah! I see how it is. Times have altered. The poor are now enlightened, and can generally maintain themselves; and I pay my legal quota to the most effectual system for their general relief. Of actual charity to the worthy and suffering poor, there is now little demand. Let me, do then, what I can to prevent this suffering, by aiding Sunday Schools, and other means of religious improvement, and reformation of the entire structure of human society. A. C.—x.

How THEY MAKE SAINTS.—The following is an extract from the Florence Gazette.

"Rome, 27th September, 1828.—Amongst the various causes proposed on Saturday the 22d inst. to the Congregation of Sacred Rites, assembled in the Apostolic Palace of the Vatican, the cause of the blessed *Alfonso Maria de Liguori* was taken into consideration. His Eminence the Cardinal Odescalchi, who is the ally in this cause, referred to the consideration of the congregation the validity of the tradition of the miracles wrought by God, after the beatification of the said hero, in order to proceed in the matter of his canonization; and in consequence an affirmative decree was recorded. Then followed the relation of another cause respecting the confirmation of the worship from time immemorial paid to the blessed *Jolarte*, widow, and afterwards Religious of the order of St. Chiara, and born in the year 1235, daughter of Bela IV. King of Hungary, and of Maria, daughter of Alexius, Emperor of the Greeks. The said congregation made an affirmative decree, and the worship of the said Saint is confirmed. An affirmative was also recorded in the cause of the *Virgin Panazaria*. The Cardinal della Somaia also brought up an account of the holy life, blessed death, and miracles of the blessed *Francis da St. Antonia*, of the Monks of Alcantara, in the kingdom of Naples, who died in the year 1764. Validity decreed, and cause to be proceeded in."—A former number of the same journal contained a Report of a previous sitting, at which six saints were despatched or put in progress.—And this in the nineteenth century.

## YOUTHS DEPARTMENT.

LODGE IN A GARDEN OF CUCUMBERS.

At the beginning of the rainy season in India, they plant cucumbers, melons, and gourds, on which the people chiefly live. They are not sown in gardens, as with us; but in open plains and large fields. In the middle of the field, they raise a mound, with a hut upon the top, large enough to shelter a single person from the weather. There amidst heavy rains and high winds, a poor solitary being is stationed day and night, to protect the crop from thieves of different kinds; but above all from monkeys, which come in large bodies. From this place the sentinel gives the alarm to the nearest village; the people of which come and drive them off. Nothing can be more unpleasant than a hovel of this kind, exposed for three months to rain, thunder, and lightning.

The prophet alludes no doubt to such a place, in that passage where he compares the daughter of Zion to a lodge in a garden of cucumbers. Isaiah 1. 8.

## THE TALENTS.

"Mamma," said a little girl one day after she had been sitting for some minutes more than usually thoughtful, "you said one day that every one had some talents to take care of, I do not know what a talent is." "A talent, my dear Fanny, is any thing by which we can promote the honour and glory of God, or benefit ourselves or others. Can you not think of any talents that are entrusted to your care?" Fanny sat silent for a few minutes and tried to recollect, but she soon replied "No, mamma, I cannot, I have so little of any thing that belongs to me, all that I use is yours and papa's, and I am not old enough to do any good." "The servants in the parable, you know had not all the same number of talents; one had ten, another five, and another but one. If but one talent is given to us, we are equally bound to improve it, as those who have many; and my little Fanny has more than one talent for which she is accountable. But at present I will speak of only one, you can read correctly; and is not this a talent? It is the means of improving your own mind, it is a great benefit to yourself; but more than this, by it you may benefit others, you may read to those who have never learned to read, and in this way impart instruction and sometimes comfort to them. For instance, poor old Betty, whom you see every day, she cannot read, and you know how thankful she is when you read the Bible to her. And again, your little sister is just beginning to read, and I have seen with much pleasure that you are willing and anxious to instruct her all that is in your power. You hear her repeat her lessons, tell her when she is wrong, correct her mistakes and

sometimes with a good deal of patience; and I think she has much improved under your care. Now when you are reading useful books yourself, or the holy word of God to old Betty, or teaching your little sister, you are in some degree trying to improve the one talent I have mentioned. There are others I wish to remind you of at some future time, I cannot converse longer with you now; and O! may my beloved daughter so use this and every other talent, that at the last she may hear the joyful words, "Well done thou good and faithful servant, enter thou into the joy of thy Lord."

## THE APOSTOLIC GOD.

My dear young friends, I dare say, that, if you have read your Bibles with attention, you remember the words of Hagar, when she called the name of a certain place in which the Lord appeared unto her, "Thou God seest me." Now, this assertion is true, with respect to every place: for "the eyes of the Lord are in every place, beholding the evil and the good."

## THE EXAMPLE OF PARENTS.

A few days since, as I was walking abroad, a little urchin fell in my way, with whom I entered into conversation. In sport I asked him what caused the crimson color of his cheeks. Not having obtained a ready answer, I enquired whether he did not drink brandy. He said that he did sometimes. Said I, but how do you get it? He replied that he took it when his parents were gone from home. —Ah, returned I, but do you not know that brandy is poison, and will kill you? With a countenance indicating surprise, though calmed by a doubt of the veracity of my remarks, he replied, "it won't; for papa drinks it, and it don't kill him." I had no argument to confute this; for what higher authority can a child have to justify any course of conduct than "My father does so?" Then let the tripping father remember well that, in all probability, he is teaching his child the art of drunkenness.—Hampshire Gaz.

Controversy.—Controversy is the safety valve of theological zeal. The spirit of party is opposed to it; being too intolerant for discussion. Truth has always triumphed by means of controversy: she has grown powerless only when the sleep of lethargy has stolen upon the church. What is Christianity itself but a standing controversy with the infidel, the sensualist, the formalist—the men of this world? —Eclectic Review.

The foundation stone of a Catholic Church was laid at Dover, N. H. on the 14th ult. by the Rev. Cha. French. He has also laid the foundation of one at Eastport, and is to lay another at Portland in a few days.

The American Bible Society have unanimously resolved, that no books containing the apocrypha, shall hereafter be issued from their depository.

## ETNA INSURANCE COMPANY.

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Stephen Spencer,	Oliver D. Cooke,
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THOMAS K. BRACE, President,  
James M. Goodwin, Secretary.  
Hartford, June 21, 1828. eow21

## NEW-YORK AND HARTFORD STEAM-BOAT LINE.

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PRICE OF PASSAGE, \$4 50.

THESE Boats having been thoroughly repaired, and put in the best condition, have commenced their regular trips between New-York and Hartford, and will continue to run through the season on the following days

The Oliver Ellsworth will leave Hartford, MONDAYS and THURSDAYS, at 11 o'clock, A. M.; and New-York TUESDAYS and FRIDAYS, at 4 o'clock, P. M.

The Macdonough will leave Hartford, WEDNESDAYS and SATURDAYS, at 11 o'clock, A. M.; and New-York MONDAYS and THURSDAYS, at 4 o'clock, P. M.

Passengers will be received and landed at the usual landing places on the River. Stages will be in readiness on the arrival of the Boats at Hartford, to forward passengers to Massachusetts, New-Hampshire, and Vermont.

CHAPIN & NORTHAM, Agents.  
Hartford, March 8, 1828. (17